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AUTHOR Hapt, Mildred M.
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ABSTRACT

This paper examines the relationships between multicultural and global education, especially their impact on curriculum, and presents some possibilities for future development. First, definitions are provided and discussed. The paper then goes on to examine multicultural and global education as emerging concepts in schools. Multicultural education appears in programs such as ethnic studies, intergroup studies, and bilingual and bicultural education. Global education often comes under the rubric of area studies or international relations. The curriculum models of James Banks which show how curriculum reform is contributing to the evolution of multicultural and global education in the schools are examined. The relationship between multicultural and global education can be summarized by saying that although each can be represented by a different curriculum model, one develops quite naturally from the other and is compatible with it. The striking similarities between multicultural goals identified by Banks and those of global education proposed by the Global Perspectives Project are examined. Future action steps suggested include the following: (1) discuss with students the many ways in which cultural differences and global issues impinge on our lives; (2) develop a new course, such as environmental studies, and introduce it into the curriculum; and (3) devote an entire school day to a global or cultural theme.
(Author/RM)

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MULTICULTURAL AND GLOBAL EDUCATION:
RELATIONSHIPS AND POSSIBILITIES

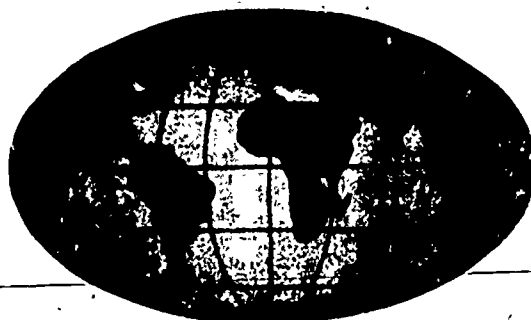
by

Mildred M. Halpt
The College of New Rochelle
New Rochelle, New York

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A Colloquium Presentation at the School of Education,
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During the spring semester of the 1979-1980 academic year Mildred Haibt was on sabbatical leave from The College of New Rochelle, New York, as a post-doctoral fellow in multicultural/global education at The University of Connecticut. She was associated with the World Education Project and investigated the theory and implementation of multicultural/global education programs in elementary and secondary schools, institutions of higher learning, and programs preparing professional educators.

A magna cum laude graduate of Fordham University, Prof. Haibt also earned her M.A. there. She received her Ph.D. from the University of Maryland where she was an EPDA Fellow. From 1973 until 1979 she headed the Education Department at The College of New Rochelle. Prof. Haibt was a social studies teacher and administrator at Ursuline secondary schools in Delaware, Maryland and New York before coming to The College of New Rochelle in 1964.

MULTICULTURAL AND GLOBAL EDUCATION:

RELATIONSHIPS AND POSSIBILITIES

There was a time when society's intellectuals could afford the luxury of dreaming about a world in which all people and nations would be united as one. Some persons wrote books about their dreams. Others drew up plans and sought to institutionalize them. Then, the rapidly changing events of the twentieth century transformed the luxury of that dream into a necessity of life. Today, our survival as a nation and as a people depends upon our ability and willingness to recognize global interdependence, and to adapt to the new realities which it implies. Thus, the lateness of the hour and the criticalness of the need force us, as citizens and as educators, to direct our attention to multicultural and global education.

As we begin the decade of the 80s, it is probably true to say that multicultural and global education have been the subject of more talk than action. The literature on both of these movements is quite impressive. Yet, it appears that, except for pockets of interest and activity scattered throughout the United States, the advocates of multicultural and global education outnumber those who are actually engaged in implementation.

Today, I would like to invite you to examine with me the progress that has been made by multicultural and global education, and to reflect upon the ways in which these movements have influenced our own thinking and professional behavior. To do this, we will look at the meaning of each

movement, the assumptions underlying them, the relationships between the two movements, especially as they impact on curriculum, and some possibilities for future development. While the ultimate purpose of multicultural and global education is to transform K-12 programs, my discussion will also encompass preservice and inservice teacher education, where there is an equal, if not prior, need for change.

Multicultural Education

In 1972, the Board of Directors of the American Association of Colleges for Teacher Education (AACTE) adopted a statement on multicultural education entitled "No One Model American". The statement rejected assimilation and separatism as ultimate goals of multicultural education and upheld the value of cultural pluralism. It read, in part, as follows:

Multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs

rooted to the preservation and extension of cultural alternatives.

Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity

is a valuable resource that should be preserved and extended. It

affirms that major education institutions should strive to preserve

and enhance cultural pluralism (November 1973).

This definition is consonant with the thesis set forth by Nathan Glazer and Daniel Moynihan in the first edition of their book, Beyond the Melting Pot (1963). The authors maintained that the melting pot "did not happen" and that "the persisting facts of ethnicity demand attention, understanding, and accommodation" (1970, from Preface of first edition,

p. xvii). Although the melting pot ideology continued to provide the basis for compensatory educational programs of the 60s, it is not compatible with the philosophy of multicultural education. Rather, multicultural education rests upon the assumption that cultural pluralism is an integral part of American society.

To accept cultural diversity persons need to have a sense of their own identity. That is to say, they must become aware of their own background and of the cultural factors which have shaped their personal history. In fact, there is growing evidence that regardless of race or ethnicity, contact with one's own roots is basic to multicultural and international understanding. Psychologically speaking, there is a strong and positive relationship between accepting oneself and accepting others.

Global Education

The meaning of global education is not quite so well-defined as multicultural education. In his introduction to Schooling for a Global Age, John Goodlad states:

Because concern for global matters is an emerging and not an established goal for educational systems, there are no readily available, comprehensive, self-contained definitions, descriptions, and analyses of what global education is, how it differs from traditional studies of other countries, what its objectives should be, what is now worth endorsing as likely to contribute to these objectives, and so on . . .

[What is available is a] rather scattered speculative body of literature describing what various individuals and groups would like to see done (Becker, 1979, p. xvii).

Since global education is as much a point of view or outlook as a program, a description of global perspectives is helpful in understanding what is meant by global education. David King and others offer such a description. They write:

Global perspectives are ways of looking at the world and our relationships to it. Intrinsic to such perspectives are: (1) an understanding of the earth and its inhabitants as parts of an interrelated network; (2) an awareness that there are alternatives facing individual nations and the human species, and that the choices made will shape our future world; and (3) an ability to recognize that others may have different perceptions and may prefer different choices.

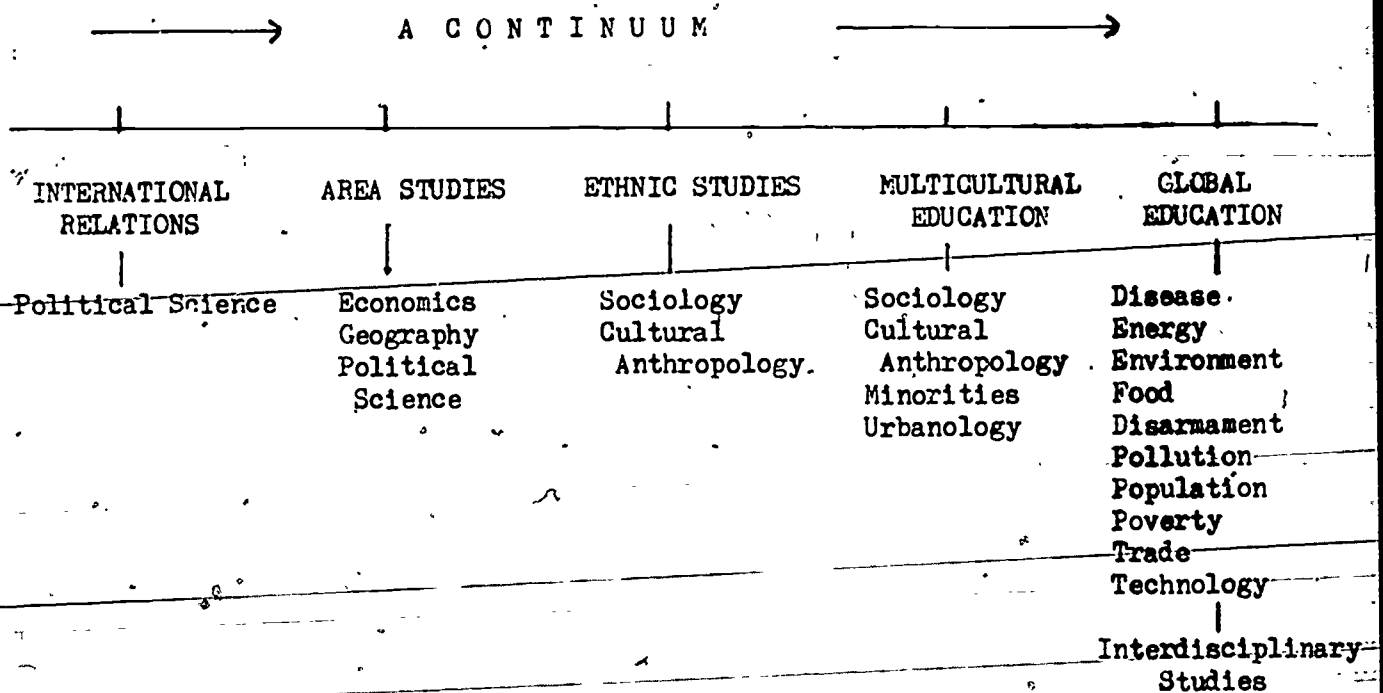
(1976, p. 4).

There are a number of assumptions which underlie these and similar perspectives in global education. First of all, there is the understanding that we live in an interdependent world. This interdependence is to some degree symmetrical, and it is enhanced by present day communication and technology. Secondly, there is the belief that no one nation can effectively handle the world's problems alone. Issues related to food, energy, resources, population, pollution, and peace transcend national boundaries. Thirdly, there is the recognition that gross inequities in the distribution of goods in the world constitute a matter of human survival as well as of injustice. Poverty, starvation, and oppression concern all peoples - victims and non-victims alike - by virtue of their membership in the human family.

Eventually, these global perspectives give rise to some critical

EMERGING: MULTICULTURAL AND GLOBAL EDUCATION

Curriculum Areas:	History	Political Science	} Behavioral Sciences
	Art, Literature	Economics	
	Religion	Geography	
	Modern Languages	Sociology	
	Natural Sciences	Anthropology	
	Communications	Psychology	



Multicultural Education focuses on the study of various ethnic groups in our society.

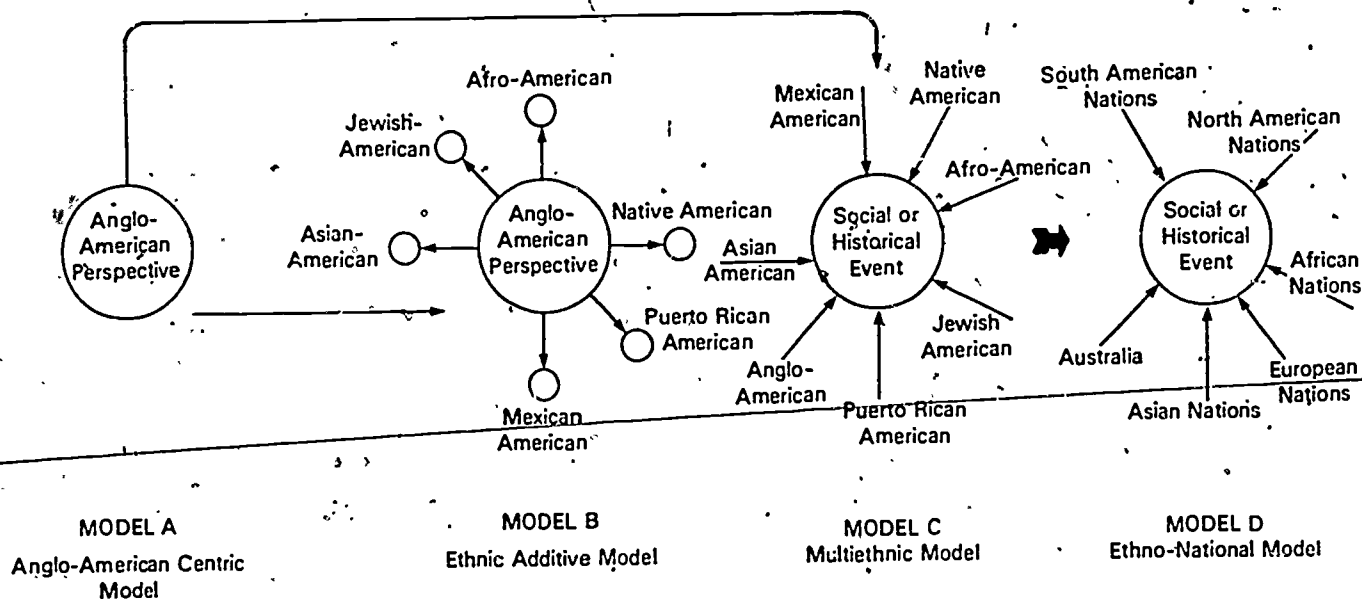
Global Education focuses on the study of issues which often relate to the entire world.

questions; namely, Can the industrial nations stand by while the less developed nations are without the bare essentials of human life? Can the rich nations continue to increase their material and spiritual benefits while the poor nations are struggling not only for human life, but also for their fundamental freedoms and for civil, political, social, and economic rights?

Thomas Buerghenthal makes an important observation with respect to the issue of human rights. He points out that prior to World War II "international law left states free with some minor exceptions, to treat their nationals as they saw fit" (1978, p. 26). However, since the second World War, documents such as the United Nations Charter and the Universal Declaration of Human Rights have established, "international human rights standards governing the manner in which states may treat human beings, whether their own nationals or not" (ibid.). Thus, there is a moral obligation on the part of the nations which 'have' to work towards a more equitable distribution of wealth, and towards the liberation of the 'have nots'.

Relationships

In the practical order of school subjects and academic disciplines, multicultural and global education are emerging concepts. Multicultural education appears in programs such as ethnic studies, intergroup studies, and bilingual and bicultural education (Baptiste et al., 1980, p. 124). Global education, on the other hand, often comes under the rubric of area studies or international relations. A recent report by the President's Commission on Foreign Language and International Studies "Strength Through



Ethnic studies is conceptualized as a process of curriculum reform which can lead from a total Anglo American perspective on our history and culture (MODEL A), to multiethnic perspectives as additives to the major curriculum thrust (MODEL B), to a completely multiethnic curriculum in which every historical and social event is viewed from the perspectives of different ethnic groups (MODEL C). In MODEL C the Anglo American perspective is only one of several and is in no way superior or inferior to other ethnic perspectives. In MODEL D, students study historical and social events from the perspectives of ethnic groups in several different nations. Many schools that have attempted ethnic modification of the curriculum have implemented MODEL B types of programs. It is suggested here that curriculum reform move directly from MODEL A to MODEL C and ultimately to MODEL D. However, in those districts which have MODEL B types of programs, it is suggested that they move from MODEL B to MODEL C and eventually to MODEL D types of curricular organizations.

Figure 1.2
Ethnic studies as a process of curriculum reform

FROM: Banks, James A. *Teaching Strategies for Ethnic Studies* (2nd Ed.). Boston, Mass.: Allyn & Bacon, Inc., 1979. p. 16.

Wisdom" (November, 1979) introduces the idea of Issues Centers in addition to Area Centers. One of the Commission's recommendations for International Studies at the undergraduate level states:

Colleges and universities should offer both area studies (the study of foreign societies and cultures) and issue studies (the study of international relations and the principal issues and problems in U.S. relations with other countries) and should better integrate the two categories (p. 19).

Included in the so-called 'new' international problems, mentioned by the document, are energy, food, economic development, space, and pollution. Thus, "Strength Through Wisdom" reflects a dimension of global awareness and concern.

The curriculum models developed by James Banks of the University of Washington show how curriculum reform is contributing to the evolution of multicultural and global education in the schools. Banks identifies four models: Model A - Anglo-American Centric Model; Model B - Ethnic Additive Model; Model C - Multiethnic Model; and Model D - Ethno-National Model (1979, p. 16). In Model A, history and cultural studies are presented from a purely Anglo-American perspective. In Model B, the Anglo-American perspective of history and social events remains dominant, but it is joined by perspectives of other ethnic groups. In Model C, the social and historical event assumes a central place and the Anglo-American perspective becomes equal to those of the different ethnic groups. Finally, in Model D, where social and historical events are still central, they are viewed from the perspective of ethnic groups in different nations. Thus, the models which

are most consonant with multicultural and global education are Models C and D. Banks' models, at least, indicate that multicultural and global education are represented by two stages in a developmental process of curriculum organization.

Banks also identifies some goals of ethnic studies. Briefly, they are:

1. To develop decision-making and social action skills (key goal)
2. To help students view historical and contemporary events from diverse ethnic perspectives
3. To help individuals clarify their ethnic identities and function effectively within their own ethnic communities
4. To help individuals develop a sensitivity to and understanding of other ethnic cultures and to function effectively within them
5. To provide students with cultural and ethnic alternatives
6. To help students expand their conceptions of what it means to be human, to accept the fact that ethnic minority cultures are functional and valid; and that a culture can be evaluated only within a particular social context
7. To help students master essential reading, writing, and computational skills (1979, pp. 20-22).

There is a striking resemblance between these multicultural education goals and those of global education proposed by the Global Perspectives Project. The one major difference is, of course, the centrality of the issue in global education and the centrality of ethnic groups in multicultural education.

The Global Perspectives Project has recommended the following working goals for incorporation into the K-12 curriculum:

1. To learn to recognize the interconnection between one's own life, one's society, and major global concerns such as environment, population, resources, and human rights
2. To develop an understanding of basic human commonalities; at the same time recognizing the importance of individual and cultural differences
3. To develop an awareness of how perceptions differ among individuals and groups
4. To develop the ability to respond to information with skills adequate for an electronic age
5. To acquire an ability to respond constructively and flexible to local, national and global events (King, 1978, p. 2).

Implementation of both sets of goals requires affective as well as cognitive learning. It is not sufficient to know about ethnic groups and global issues. As Robert Hanvey and others have noted, there is the additional need to be able to stand in another person's shoes, to feel with the other person, or to get inside the head of another person from a different culture. Without cross-cultural awareness, knowledge is likely to reach a dead end.

Secondly, implementation of multicultural and global education often requires an interdisciplinary approach to learning. This is especially true in the case of global education. When you explore one issue, you find that it is intertwined with a whole set of other issues. The issue

of education, for example, is bound to lead one into the issues of literacy, women, human rights, and population. With some variations, multicultural and global education are at home in the humanities, the social sciences, the pure and applied sciences, and the professional disciplines.

Since multicultural and global education cut across subject matter lines they are fitting subjects for a concept approach to teaching. The latter is a way of organizing information in the curriculum which was part of educational reform in the 60s. Key concepts are used to process and to make sense out of content. Four concepts proposed for developing global perspectives and for addressing global issues are conflict, change, communication, and interdependence (King et al., 1976, p. 19). These concepts would work equally well for unifying content in multicultural education. For example, one might study the racial/ethnic conflicts in a city such as Hartford; the change in racial/ethnic composition over the years, the barriers and avenues to cross-cultural communication found today; and the interdependence of people of all races and ethnic backgrounds living in the city of Hartford. Thus, it is that multicultural and global education lend themselves to a concept approach in organizing the curriculum and in teaching.

For those who prefer another principle of organization, multicultural and global education can also be adapted to a topical approach. Robert Manley has identified forty-eight global level issue-areas. Migration is one which pertains to multicultural and global education. Teacher and students can study this topic from the viewpoint of migrating cultural groups (basically, multicultural education), or from the viewpoint of

economic, social, and political forces contributing to migration and of alleviating the international problems accompanying migration (basically, global education). The difference is mainly one of perspective and of emphasis. Under the general topic of migration, cross-cultural and global perspectives complement one another. Manley's list of forty-eight issue areas contain additional topics which could be used to embrace the same perspectives. They include: refugees, population, food, human rights, and education.

We can summarize the relationship between multicultural and global education by saying that although each can be represented by a different curriculum model, one develops quite naturally from the other and is compatible with it. Secondly, the goals of each movement are similar to one another. Multicultural education leans heavily on ethnic studies and stresses ethnic identity, sensitivity to different ethnic groups, ethnic alternatives, and ethnic perspectives. Global education, on the other hand, stresses interdependence of peoples and nations on planet earth, the ability to perceive international concerns from many different viewpoints (cultural and national), and the ability to respond to global events and issues in a constructive and flexible manner. Thirdly, with respect to implementation, we noted that 1) both sets of goals imply affective as well as cognitive learning; 2) they often require an interdisciplinary approach to learning; and 3) they are suited to a concept as well as a topical approach to learning.

Possibilities

The topic of possibilities suggests alternatives and action steps.

It attempts to probe the questions: How do multicultural and global education affect our thinking and professional behavior? What can we do to further these movements?

First of all, it should be recognized that willy-nilly or by choice, each of us is probably already caught up in one or other aspect of these movements. Commenting on global perspectives, Robert Harvey has remarked, "A global perspective is not a quantum, something you either have or don't have. It's a blend of many things and any individual may be rich in certain elements and relatively lacking in others" (1975, p. 2).

If we are alert and attentive to national and international affairs, our cross-cultural and global perspectives are constantly being shaped and formed. The opportunities to implement multicultural and global education vary, depending on our situation, but they are never far from our life and work. As teachers:

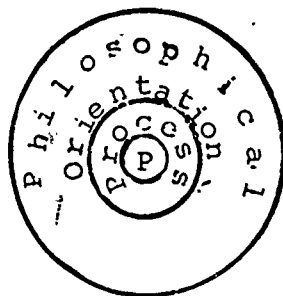
- 1) We can take stock of the many ways in which cultural differences and global issues impinge on our lives and the lives of our students. There, at the point of contact, we will find a good place to begin and to take action. An open discussion with students will often help to generate alternatives for individual and group response.
- 2) We might develop a new course, such as environmental studies, and introduce it into the curriculum. In addition, we can "infuse" the existing curriculum with units or modules, and, more especially, with cross-cultural and global perspectives. Whatever we do, it is important to identify the competencies and strategies that will

contribute to student learning and performance.

- 3) Devoting an entire school day to a global or cultural theme is still another way of heightening awareness and disseminating information. In planning for such an event, teachers and students can survey the school and local community. Then, they may invite community members, parents, or friends to speak or to share the day.
- 4) Implementation of multicultural and global education involves use of a variety of commercial and teacher-made materials. Before selecting teaching aids, it is necessary to examine them for racial, cultural, or sexual bias. It is important, for example, to determine whether or not they represent the United States' position as one of dominant control over less developed nations (hierarchical interdependence), or as a partner (symmetrical interdependence) in the world's economic, social, and political systems. To be helpful, the materials must be congruent with the principles noted earlier, namely, a recognition of cultural pluralism, interdependence, and human rights. (Materials produced before 1965 demand special scrutiny.)
- 5) No doubt, we can find one or two cohorts in our school or district who share similar interests and concerns. Teaming or forming a network with them will add strength and support to our efforts. Perhaps, we can also find an administrator who is desirous of promoting the goals of multicultural and global education. He or she might direct us to another school improvement project which is receptive to cross-cultural and global perspectives.

LEVEL III

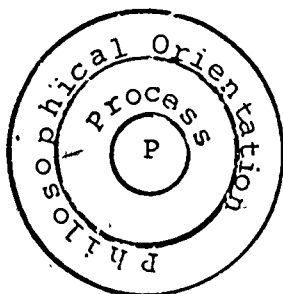
Process/Philosophical
Orientation



Greater emphasis on the embodiment of the general studies and professional studies components with the multicultural philosophy and less emphasis on isolated courses. Racially diverse faculty and student body. Identified competencies integrated throughout professional and general studies components.

LEVEL II

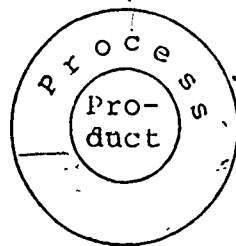
Process/Product



Interrelated courses; Degree programs; Certification programs; Specific faculty; Ascertaining a diverse faculty and student body.

LEVEL I

Product



Course; Workshop; Conference; Ritual celebration; Holiday observations.

Figure 1

CONCEPTUAL LEVELS OF MULTICULTURALIZING TEACHER EDUCATION

FROM: Baptiste, Jr., H. Prentice, et al. (Ed.). Multicultural Teacher Education: Preparing Educators to Provide Educational Equity. Washington, D.C.: AACTE, 1980. p. 50.

6) Inside or outside of our local school district we might locate a program that we can visit, a workshop that we can attend, or an organization, such as WEFCO (World Education Fellowship of Connecticut), that we can join. Each of these alternatives will provide us with ideas and information, with personal contacts, and with a forum to communicate and to refine our own plans and projects.

Participation in curriculum projects and reform offer teachers fresh goals and new ways of mediating the world to students. According to the Baptists' typology, there are three levels of multiculturalizing the curriculum. This schema can also be applied to globalizing the curriculum; that is, to say, to developing skills, knowledge, and attitudes that relate to humanity within the transnational context of planet earth.

Level I focuses on the product and it is characterized by isolated courses, workshops, projects, or seminars. Level II broadens out to include the process as well as the product. Courses and related experiences are integrated into the curriculum to form a program. There is evidence of a culturally diverse faculty and student body. In effect, multiculturalism gradually becomes institutionalized. Level III is dominated by a strong philosophical orientation. There is a conscious commitment to cultural diversity which underlies faculty selection, courses, and instruction.

The six possibilities for implementing multicultural and global education, enumerated above, will help to move educators and schools from Level I to Level III. Yet, they just begin to scratch the surface. The possibilities are endless. By beginning somewhere and by digging into

the literature and resources, we will find other opportunities opening up to us. Then, from time to time, we need to remind ourselves of the words of Lester Brown, "Global change does not begin at the global level. It starts with individuals and then expands to ever-larger groups" (1978, p. 317).

ADDRESSES

CONNECTICUT WORLD CITIZEN FORUM NETWORK
PROJECT LEARN
P.O. Box 220
East Lyme, Ct. 06333

UNDERGRADUATE INTERNATIONAL STUDIES PROGRAM
308 Wood Hall, Box U-201
The University of Connecticut
Storrs, Ct. 06268

WORLD EDUCATION FELLOWSHIP, CONNECTICUT CHAPTER (WEFCONN)
(WEFCONN is part of the World Education Fellowship, United States Section, and the World Education Fellowship, International with its headquarters in London, England. WEF has approximately 14,000 members in some thirty countries worldwide, and has published the journal, The New Era, since 1919. WEFCONN membership is open to all Connecticut citizens who believe that education must be reformed to center on learners, be a continuous life-long process that respects cultural pluralism, and be responsive to changes in our interdependent, global society. Regular individual membership is \$9.00 annually, family membership is \$16, and full-time student membership is \$6.)

World Education Fellowship, Connecticut Chapter
Mr. Gavriel T. Goldman, Membership Secretary
Box U-32, School of Education, The University of Connecticut
Storrs, Ct. 06268 (203) 486-3323

WORLD EDUCATION PROJECT (WEP)
WEP is a Center for Bilingual, Multicultural, International and Global Education that is a service arm of the School of Education, The University of Connecticut, established in 1971. Its personnel do research and curriculum development, issue publications, sponsor conferences and workshops, and consult with schools and organizations.

World Education Project
Box U-32, The University of Connecticut, Storrs, Ct. 06268 (203) 486-3321

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